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The first stages of formation communication means in Khorezm

Yusupov Izzat Sultanovich¹

¹ Urganch branch of Tashkent Medical Academy, Uzbekistan, 220100, Uzbekistan

Email: yusupov i@umail.uz

ABSTRACT

In this article, there was highlighted the appearance and formation of communication service in human history, especially, in Khorezm the history of development of communication system dates back to early ancient. Appearance, formation and development processes of it in Khorezm oasis covers several thousand years. In the early periods, the population of the oasis had to use various ways to satisfy their requirements of communicating and relating with each other.

It is necessary to emphasize that the geographical location of the oasis also was of great importance in the appearance and peculiar development of communication service in ancient times, together with the ancient history of communications with nomadic tribes in indoor and outdoor territories and states. Because the needs of rulers for the information about the situation in dependent territories always increased after the formation of slave-owning society.

The beginning of paying attention to the development of controlling the system of sending and receiving messages and organizing special systems is a process continuously connected with the emergence of writings and there appeared opportunities of sending messages and information in written form because of letters.

One of the ancient communication objects, postal service was an object of sending decrees and messages and it was organized in the oasis as state system in the 5th and 4th centuries B.C.. As a result there was organized postal service along caravan roads. There was left information that news bearers and ambassadors of kings were provided with food and fast-running horses in special stops on the ways and they had their peculiar costume and order (payza) approving their profession and position.

Those stops were the reason for the rise of communication to a new stage together with serving as a place where tar couriers rest and change their horses.

Keywords: historians, tourists, civilization, Zoroastr, Kaltaminar, archeology, ethnography, linguistics, Amirabad, mail, migrants.

1. INTRODUCTION

The Khorezm oasis, one of the first cultural centers of humanity, has its unique history. The great thinkers, critics, historians, writers and poets have written about the ancient and everlasting Khorezm history, its unique atmosphere, the spiritual world, the activities of the great thinkers who contributed significantly to the world science and culture, along with the description of the heroes of the past, but also about the socio-economic life of this heavenly land, the material resources created, the towns and villages and the relations with the neighboring peoples.

Sharing ideas with people around, being well-informed about them being interested in the life and living conditions of neighbors have been a great need for humanity from ancient years. Looking for and finding ways to satisfy this need is the most important part of world civilization's formation and development. It is important to emphasize that this need is one of the most important needs of the so-called primitive community system, which is evident from the beginning of humanity. The local geographical location plays an important role in the preservation of the primitive traditions. Like the Pamir Mountains, difficult to access, Khorezm is surrounded by Korakum and Kizilkum. In addition, the

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oasis maintained close contact with neighboring steppe nomads from long ago, who had been steadily keeping their continental traditions of the oasis [1,p.17].

In the final stages of the primitive community development, the use of signs and symbols began on the methods of communication. Pictures of rock-painted cliffs in the mountainous and foothill regions of Central Asia reflect the vital information on the lives and activities of the people of that time (Zarautkamar, Langar Mountain, Usturt stones). In these images there can be seen hunting animals, hunting methods and even pictorial schemes (maps) of hunting areas. In this way, the transmission of messages was of a social phenomenon that had led to the beginning of a new era. This is the next important period in which the writing and sending messages were being prepared. One of the most effective ways to communicate letters from the early days of writing was the use of pigeons, falcons and other birds that were specially trained.

Humanity has always striven to communicate, to share ideas, to share experiences and to be aware of one another during their own development. His communication service was of crucial importance in meeting that need. It should be noted that the emergence and development of this service was inextricably linked with the state traditions of each nation. This fact confirms the fact that the traditions of this land have deep roots on the land of our country, which has a history of nearly three millennia. In ancient and beautiful Khorezm, which has become one of the cradles of the world civilization, the communication services have been gradually formed and developed, along with such spheres as science, culture and art, architecture and town-planning.

The sources of Zoroastrianism's history say that the Zoroastrian prince had taught people to prevent the plundering of invaders and the devastation, to work honestly and to live in peace, justice and truth. It is possible to conclude from Avesto which was written 30 centuries ago and have reached our time, that any news, information that have come to our mind can be summed up by the fact that humanity is motivated by goodness.[2,p.3]

From some oral folk tales and stories that have come to our understanding, one of the first means of communication is to hear the sound of the human voice and the distance it can be seen through the messengers standing on it. This tool was especially used during military operations. Everyone was sent to the remote control center on the back of the battlefield with various gestures with long-lasting sounds of mutual understanding.[3,p.4]

The history of Khorezm's economic and cultural ties with the world's nations undoubtedly began before the history of shopping centers. As a result of archaeological researches it has already been proven that the roots of such relationships were connected with the Kaltaminar culture of Neolithic Age. However, because of the emergence of trade centers, economic and cultural ties widened and attracted more nations and states. In particular, the Neolithic adornments of the Kaltaminar culture were made of shellfish only from the Red Sea, the Persian and Arabian strains, and the ornamental fragments found in the Volga, Siberia and Kazakh regions, were made of shellfish only from the Amu Darya and this fact shows that too large territory was included in the influencing area of relations from ancient times [4,p.78-82]. If we look at the influence area of Kaltaminar culture, we will see that its influence extends from the Aral Sea to the Xinjiang region of China and to the Gobi Desert, to the South Kazakhstan, Volga territories and South Siberia.

All these connections show that Khorezm played the role of a ringleader in the 4th and 3rd millennium BC, with the ancient civilizations of the Middle East, directly linking the distant Cold North, which eventually became brilliant. Archaeological, ethnographic and linguistic data confirm that the economic and cultural relations between the Khorezmian people were expanding in the 2nd and 1st millennium BC. Then, it attracted the Frak-kimmery and Scythian tribes, living in the Black and Caspian Sea territories. The famous archaeologist and ethnographer, S.P. Tolstov, fully proved the presence of these connections with the archeological, ethnographic, linguistic, toponomic and onomastic arguments.[5,p.93-96] There were sufficiently found the traces of the economic and cultural relations of the late Iron and Early Iron Age from the Amirabad culture. In the 7th and 6th centuries BC, Khorezm came to this new era in its history.

One of the earliest means of communication was the state system in Central Asia in the 5^{th} and 4^{th} centuries BC, which was the basis of postal communities and communications. At that time, much of Central Asia, including Khorezm, was under the rule of the Ahamanid dynasty. Establishment of

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communication facilities was vital for the state to control its provinces and to keep them under its influence by its military power.

Central Asian regions were also included in the royal post mail. Since conflicts and battles were frequent, military forces were distributed evenly across regions. On the road, there were royal hotels and accommodations. These locations were located every twenty-five to thirty miles, serving at the order of the king, for the rest and nightmare of the rider. The security of the roads was entrusted to the military. Tar couriers delivered king's decrees or the events in the regions at horses to each other. At that time many solid buildings were built on the major transit routes. Those buildings (Rabots) served as a place not only for the military operations of the trade routes, but also for the sheltering and trading caravans. Moreover, those rabots were considered as an important part of the state postal service system[6,p.13]

The geographical position of Khorezm created conditions for the development of this region from all ages to a comprehensive and specific character of relations with neighboring nomadic tribes. The problem of the relations between the oasis and the territories of nomadic people has always played the main role in scientific investigations. Long-term researches carried out in the lower streams of Amu and Sir-Darya, the Uzbay River and the Caspian Sea by the Khorezm archaeological-ethnographic expedition, which had always been a part of the research of the problem of interconnection with the nomadic zones of the oasis, proves the fact that the neighboring nomadic and semi-nomadic tribes were in contact with cultural and political ties with Khorezm.

The relationship between Khorezm and the nomadic steppe has been repeatedly reviewed by various researchers. Famous Orientalist V.V. Bartold confidently said in 1922: "Khorezm acquired its wealth only through trade relations with immigrants who grew up in the era of Islam"[7,p.14-19]

A.Y, Yakubovsky, who contributed greatly to the study of relations with immigrants, approved like this: "Relations with immigrants in the life of Central Asia did not play role less than the trade relations with Eastern Europe". All regions developed under the influence of sharing products. Khorezm was economically and politically grown not only through the influence of trade with East Europe, but also with its relations with the Kipchak, nomadic Turkmen and Oghuz steppes [8,p.15].

2. CONCLUSION

It is possible to conclude from the studied periods that firstly the need for communication was always the most important for humanity – not only in the primitive community system. Secondly, archeological findings suggest that the oasis' history of economic and cultural ties with the world's nations started before the history of trade centers. Thirdly, one of the first communication tools was set up to hear the voice of a person and to transmit them through the messengers at a distance visible. Fourthly, the contacts with the nomadic peoples of Khorezm were promoted by well-known researchers V.V. Bartold and A.Y Yakubovsky's studies. Fifth, one of the oldest means of communication is the fact that the postal communication and message delivery link became a state system in Central Asia, particularly in Khorezm, in the 5th and 4th centuries BC. Sixth, there were constructed of many fortified buildings in the form of a small castle along important transit routes. These buildings, along with the security of commercial roads, also served as a place where horses were kept and commercial caravans stopped.

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